Biography of Hazrat Syed Mohammed Hussaini Khaja Bande Nawaz Gesu Daraz Gulberga

Tomb of Hazrat Syed Mohammed

Hussaini Khaja Bande Nawaz Gesu Daraz Gulberga

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(The *Tadhkirah al-Awliya* of Farid al-Din Attar

Contents

Preface……16
1.The record of the publication of the author……03
2. The part one……15
3.The part two…… 38

The record of the publication of the author is as follows on calmeo.com

Find my records below

Calameo.com

BASIC account and showing my record of publication and number of viewers etc.

408

Publications

Views
47.6 k (Forty seven thousand and six hundred)
Downloads
7
Comments
CALAMEO.COM
Calaméo - Publishing Platform for Documents and Magazines

Record Confirmation <confirmation@indiabookofrecords.in>
10:14 PM (1 hour ago)
to me, neerja, ibr

Application ID: 91655

Dear Mohammed Abdul Hafeez,

Greetings from India Book of Records!

Congratulations, your claim has been

finalized as a titled, ' IBR Achiever ' under India Book of Records. We appreciate the effort and patience shown by you. Your skills have been acknowledged and as per the verification done by the Editorial Board of ‘India Book of Records’, only the best has been selected and approved by us.

The title and content have been created as per our verification and are given below. The title and content have been framed in accordance with the set protocols of record writing after an extensive investigation involving meticulous verification of the evidence and Book Records Database with no scope for discrepancies. Therefore, changes with the category, title, and description matter will not be considered, also since the record is exclusive, therefore, the names of other participants/supporters/parents/friends will not be included in an individual’s record.

TITLE & DESCRIPTION

IBR Achiever

Mohammed Abdul Hafeez (born on January 10, 1945) of Hyderabad, Telangana, is titled as ‘IBR Achiever’ for translating a complete book titled 'Muslim Saints and Mystics' (ISBN: 978-9830653-54-9), published by ASN Islamic Books, from English to Kannada using Google translate, as confirmed on August 8, 2024.

`

Books by Mohammed Abdul Hafeez - Goodreads
Global web icon
https://www.goodreads.com/author/list/15034155.Mohammed_...
sort by « previous 1 2 3 4 5 6 7 next » * Note: these are all the books on Goodreads for this author. To add more books, click here . Mohammed Abdul Hafeez has 161 books on Goodreads with 309 ratings. Mohammed Abdul Hafeez’s most

---

My Guinness World Record

Claim ID: 287230

Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.
The details of two episodes
Owaise of Qarni.
Tipu Sultan.

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realise that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision.Guinness World Records has absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no longer viable. As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk. Once again thank you for your interest in Guinness World Records.

Yours sincerely,
Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

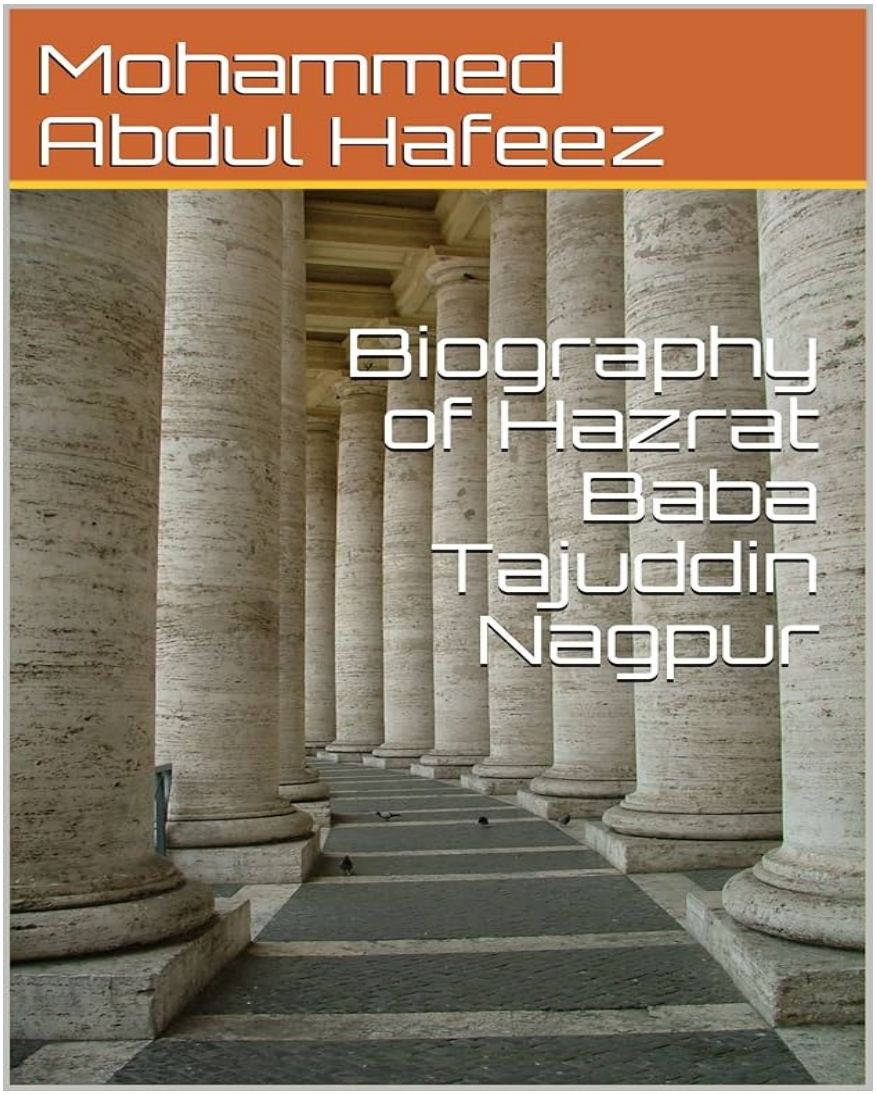
The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A., on their below website.

http://www.silsilaeiftekhari.in/books/read/7XWYA37T/tazkaratul-aulia-memories-of-the-saints/?fbclid=IwY2xjawIN2wJleHRuA2FlbQIxMAAB

HYHjD88GN0mPA3p7L3UlTRe_ki7XryitivVXsRpkca_1DNDoyCdSNsDMqA_aem_XaplQ4EJtFx3adkZ9VnGYA

Kindly note this book is now available on the India’s famous website

Top reviews from India
Srinin
5.0 out of 5 stars
For book Baba Tajuddin by Mohammed Abdul Hafeez
on Amazon.com
https://www.amazon.in/Biography-Hazrat-Baba-Tajuddin-Nagpur-ebook/dp/B01LFEKEGO



A book for all spiritual seekers

Reviewed in India on 21 June 2020

This is a valuable book with rare and interesting details from the life of the amazing and one of the greatest Sufi Saints

Tajuddin Baba, who spent most of his life in Nagpur, in the pre independent India.

I had come across the name of this Saint in the life history of Shirdi Sai Baba written by Master E. Bharadvaja. It is reported there that once Shirdi Baba confused his disciples by mysteriously drumming on a water pot with his satka (a short stick he used to carry with him). He explained his action by saying, that he is extinguishing the fire which caught the hut of Taj uddin Baba in Nagpur. Taj uddin Baba on the other hand refused to accept a wealthy visitor called Bapu Saheb Buty as his disciple. He asked him to seek his salvation from Shirdi Baba. Both the saints were in communion with each other on the spiritual plane!

Then I was fortunate enough to read the short biography of Tajuddin Baba written by the same author Master Bharadvaja, which impressed me immensely. The drawback of this short although very valuable biography was that facts and details mentioned in it are not complete or not explained in a logical sequence. Which leads to a feeling of dissatisfaction. Still the reader gets an idea of the overwhelming spiritual power and

universal love of Taj uddin. But it kindled my interest to know more about this saint.
This made me always to be in search of a complete biography of the saint with more details. As I by chance discovered the Work of Mohammed Abdul Hafeez I was thrilled and I ordered it immediately and am now a happy possessor of this book.

Many important details from the life of this Sufi Saint, which were like missing links, I could gather from this book:

1. About the ancestry of the saint.
2. His childhood and transition from the worldly life to that of godliness; the important incidents which took place and worked as catalysers on the way to his perfection.
3. His relation with the Maharaja of Nagpur and other members of the aristocracy.
4. An exhaustive account of his relationship with the Hindu-disciples and followers.

India is a country of spirituality. Many of its spiritual masters have transcended the narrow limits of religion, preached and practiced universal humanism. It hardly mattered for them to which religion their

visitors belonged– they were helped without any discrimination, because only their merit mattered not their cast or creed.
Swami Veerabhrahmendra's chief disciple was a Muslim named Sayyed. Shirdi Baba lived in a mosque and was equally worshipped by Muslims and Hindus likewise. Taj uddin Baba was not different in this matter.

As Abdul Hafeez writes in this book about a Hindu-disciple, Venkat Rao, who worked as a Railway guard. People observed him sitting near Tajuddin, although he should have left that place and left Nagpur in a train leaving for Bombay. His job demanded this. But Venkat Rao does not leave that place, because he is completely engrossed in the presence of the Baba. To the surprise of the other people he was also seen at the same time leaving in that train, which left for Bombay!
Western Occultism calls this phenomenon "bilocation" – a miracle shown many times by Tajuddin Baba on account of his supernatural powers. But the narration of Hafeez leaves one question open: Did the Saint appear in the form of Venkat Rao in the train? Or did

he transfer this supernatural power to his disciple so that he could appear at two places at the same time? Spiritual masters are capable of doing both the things.

A very interesting part of this book is that it gives a glimpse into the Muslim or Sufi occultism (see page 81) and tries to explain how miracles happen. This theme requires to be elaborated if the author is planning a second edition.

From the point of view of modern Indian history this book is of immense importance. Yoga and mysticism have been not yet fully recognized driving forces behind the Indian freedom struggle.

The chapter called “Gandhi and Ali Brothers” depicts Gandhis taking the audience of Taj uddin Baba and the Baba making two predictions – one for Gandhi and another one for the Ali Brothers. Both of them turn out to be true! I request the author to elaborate this chapter with more details and photos if possible. That would increase the value of this book hundredfold!

There are certain short comings in regard to the language. English is a foreign language. It is not always easy to chose the right

preposition or the helping verb. In spite of this the reader sees the godly figure of the saint Taj uddin Baba shining behind the linguistic barbed fence of a foreign language. This is a book to be recommended for all those who are interested in mysticism, universal love which overcomes the narrow limits of religions and for the spiritual seekers.

Dr. Vanamali Gunturu

Biography of Hazrat Syed Mohammed Hussaini Khaja Bande Nawaz Gesu Daraz Gulberga

Tomb of Hazrat Syed Mohammed

Hussaini Khaja Bande Nawaz Gesu Daraz Gulberga

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(The *Tadhkirah al-Awliya* of Farid al-Din Attar

Preface

In this book there are two parts added, and both of these book parts were written in the Urdu language.

The first part was published in 2012 in the English version by me (Mohammed Abdul Hafeez, Amazon Kindle author) upon its translation from the Urdu language. It was written with the title “Life and Teachings of Hazrat Syed Mohammed Hussaini Gesu Daraz Bande Nawaz” by Dr. Syed Shah Gesu Daraz Qusru Hussaini in the Urdu language and was published in the ‘Siasat Urdu Daily,’ Hyderabad, dated 2nd October 2012.

The second part, which was written in the year 1384 Hijri by Mohammed Ali Khan Mujadadi in the Urdu language, I (Mohammed Abdul Hafeez, Amazon Kindle author) have translated this booklet into English for the first time in the year 2025, and it was published in September 2025 on many websites.

In this book, part one and part two were added, as these parts of the booklets are both related to the biography of Hazrat Syed Mohammed Hussaini Khaja Bande Nawaz Gesu Daraz Gulberga, written by two different authors of the Urdu language. But I have translated these two booklets into English from the Urdu language for the first time.

If anybody can start reading this book and read part one and part two of the book, then he will find much interest and fondness in this matter, as in both parts of these booklets many events and details are found that are not available in other sources, and if they are found, then they will not found such complete details as are added in these two parts in this

book, and these books are written from old sources of the Urdu books in this matter.

In praise of Hazrat Syed Mohammed Hussaini Khaja Bande Nawaz Gesu Daraz Gulberga

In praise of Hazrat Syed Mohammed Hussaini Khaja Bande Nawaz Gesu Daraz Gulberga

There is Salam on Hazrat known as the helper of all.
As well as being famous as the Raja of the Deccan area
There is Salam on him as the sky is down for his honor.
His door is a known and famous place for sky kissing.
His tomb is like a heaven and known in the world.
Salam on him, and all people loved him too much.
Salam on him who was bearer of the Sufi knowledge.
As well as Hazrat, who was very known for his usages
Hazrat’s actions were as per Islamic law and practices.
There will be Salam on him as he was national leader
He was perfect in the manner of human love and acts.
There will be Salam on him as he is prophet’s relative.

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(The *Tadhkirah al-Awliya* of Farid al-Din Attar

Biography of Hazrat Syed Mohammed Hussaini Khaja Bande Nawaz Gesu Daraz Gulberga

Tomb of Hazrat Syed Mohammed Hussaini Khaja Bande Nawaz Gesu Daraz Gulberga

Translated by Mohammed Abdul Hafeez, B.Com.

Translator ‘ Muslim Saints and Mystics’ (The *Tadhkirah al-Awliya* of Farid al-Din Attar

Part one

The political background

During the early 20 years of 14th century the Khilji kingdom of Delhi met its down fall but actually its down fall was started at the time when the Sultan Ala Uddin Khilji was died and who was great king and successful administer and was a powerful ruler of the kingdom and during his period there was peace and security of the people was available in the kingdom . He tried hard for the following reforms and most successful in this matter.

1.Economical reforms.
2.Organisation of state.
3.Corruption.

4.Price control of the essential commodities.

Due to the above reforms and facilities which brought the general public in the best and comfortable situation.

As per saying of Hazrat Nasir Uddin Chirag Dehlavi that the general persons of the kingdom were in condition of great comfort and happiness.

In the year 1320 A.D. the ruler of Dabilpur Punjab's governor Ghazi Khan who proceeded towards Delhi and occupied it and decalred him as Sultan Ghyas Uddin Tughlaq and after him after five years during the year 1325 A.D. Sultan Mohammed Bin Tuglaq was crowned on the Delhi kingdom and the great historian Zia Uddin wrote about him the following details in the history of 'Feroze Shahi Kings' which are as follows.

Allah made his personality wonderful and strange in the mankind due to the following reasons.

1. Contrary nature

For the above reason the historian and learned persons could not able to cover his above nature and his activities.

He was a great learned person as well as genius sultan but he had taken wrong and useless decisions which brought many bad and dangerous results in the kingdom and for these reason the general persons have undergone many disastrous problems and difficulties.

In the year 1347 A.D. Ala Uddin Hasan Bahaman Shah who was Amir (governor) of Deccan (South India) and he has declared his Bahmani kingdom in the Deccan (South India) and in this way the rule of Bahmani kingdom was started and he made his capital of his kingdom as Gulberga. At that time in Delhi Mohammed Bin Tuglaq was died in the year 1351 A.D and he was succeeded by Feroze Shah Tuglaq and this new sultan immediately after his crowning he started arrangement of collection of pardon letters

from the families and persons who met the injustice and great difficulties by the former Sultan Mohammed Bin Tuglaq and put all such papers in the Sultan Mohammed Bin Tuglaq's grave which is available in Delhi. This shows the great injustice and problems done by Mohammed Bin Tuglaq during his period of rule due to his wrong and controversial decisions and royal orders in the kingdom.

The religious background

During the fourteen century there was progress of the following knowledges and there was great progress in this matter.

1.Basic teachings and practical knowledge of Islam.
2.Basic teachings and practical knowledge of Sufism.

Due to the above reason the Sufi Saints of Deccan (South India) used to present the religion of Islam in such shape and form which is acceptable in the Indian Society and culture and so for this reason there were

discussions at that time about Zaheri (outward) aspects of Islam and for this reason only on this aspects the teaching were adopted by Sufi Saints for their propagation work of Islam to the general persons. For the above reason the following things were in progress.

1.Reading of books of Sufi Saints.
2.Explanation work of the Sufi Books .
3.Importance was given for the ethics .
4.Teaching of Arabic language.
5.Teaching of Hadith (traditions of Allah's prophet).
6.Exegesis of Quran.

During the above century there was great interest for learning and religious study began due to reaching of the theory 'Unity of Existence ' of Sheikh Abkar Mohiuddin Ibn Arabi in India.

There is also another information which is available that Fakher Uddin Iraqi who died in the year 1289 A.D. also spread the above thoughts of Ibn Arabi in India.

Till the crowning of Feroze Shah not only the books of Ibin Arabi had reached in India but there was progress of discussions in this matter and also there was explanation of his works .There were discussions for the above works in the letters of learned persons in India. Due to Nara (slogan) of 'Anal Haq' ('I am the Truth') there was Fatawa (a religious proclamation) of Feroze Shah for the death penalty.

Due to giving much importance of Islamic law and Islamic Fiqah (Islamic Jurisprudence) and for this reason Ibn Arabi had became famous well known as Abu Hanifa Thani.

Brief biography of Khaja Bande Nawaz Gesu Daraz.

During the above period Hazrat Khaja Bande Nawaz Gesu Daraz was born on 4th Rajab 721 A.H. in Delhi. Syed Muhammad Hussaini, commonly known as Hazrat Khwaja Banda Nawaz Gaisu Daraz, Shahbaz, Buland Pervaz,Muharram Razwa Niaz (July 13, 1321 -November 1, 1422), was a famous Sufi saint

from India of the Chishti Order, who advocated understanding, tolerance and harmony among various religious groups.

As per reference of Syed Ahraf Jehangir Samnani Khaja sahib belongs to Sadat (descendant of prophets family) family of Khurasan and those Sadat family members were well known and famous as Gesu Daraz.

Khaja Bande Nawaz Gaisu Daraz was a *murid* (disciple) of the noted Sufi saint of Delhi, Hazrat Nasiruddin Chiragh Dehlavi. After the death of Chiragh Dehlavi, Gaisu Daraz took on the mantle of the successor (*khalifa*). When he moved to Daulatabad around 1398, owing to the attack of Timur on Delhi, he took the Chishti Order to South India. He finally settled down in Gulbarga, at the invitation of Bahamani Sultan, Taj ud-D in Firuz Shah. Banda Nawaz was born to Syed Muhammad Hussaini in Delhi in 1321. At the age of four, his family shifted to Daulatabad in Deccan (now in Maharashtra). In 1397, he went to Gulbarga, Deccan (presently in Karnataka) at the invitation of Sultan Taj ud-Din Firuz Shah.

At the age of fifteen, he returned to Delhi for his education and training by Nasiruddin Chiragh Dehlavi. He was also a very enthusiastic student of Hazrat Kethli, Hazrat Tajuddin Bahadur and Qazi Abdul Muqtadir. After teaching at various places such as Delhi, Mewath, Gwalior, Chander, Aircha, Chatra, Chanderi, Miandhar, Baroda, Khambayat and Gulbarga in 1397 and died in Gulbarga in the year November 1422.

His name as well as patronymic was Abul-Fatah and Gaisu Daraz was his title. Among the scholars and theologians he was Sheikh Abul-Fatah Sadr Uddin Muhammad Dehlavi but people called him Khwaja Banda Nawaz Gaisu Daraaz.

Khaja Sahib's had good nature to take care of comfort of the other persons instead of himself and whatever presented to him by any person then he will used to distribute the same to other needy and poor persons immediately and for this reason his teacher Nasir Uddin Chirag Dehlavi was awarded him the title as' Gesu Daraz'.

Sultan Muhammad-bin Tughlaq once transferred his capital to Daulatabad (Devgiri) and along with him went many scholars, theologians, and mystics. His parents also migrated to the place. He was four years at the time and Malik-ul-Umar Hazrat Syed Ibrahim Mustafa, his maternal uncle, was the governor of Daulatabad.

When Sultan Mohammed Bin Tuglaq had orderd for the shifting of his capital from Delhi to Doulatabad then Khaja Sahib came to Doulatabad along with his parents. His father Syed Yousuf Hussaini alias Raju Khattal died in the year 1330 A.D. After five years Khaja Sahib came back to Delhi along with his mother and brother.

In the year 1336 A.D. Khaja Sahib and his brother became disciples of Nasir Uddin Chirag Dehlavi and Khaja Sahib got caliphate from him in the year 1336 A.D. and during this year Nasir Uddin Chirag Dehlavi died on 18th Ramazan. Three days after the death of his great master Nasir Uddin Chirag

Dehlavi Khaja Sahib became special care taker of the shrine of Nasir Uddin Chirag Delhavi.

In Delhi

On the death of his father his mother grew angry with her brother, and returned to Delhi. He was fifteen at the time. He had heard a lot about Hazrat Nizam Uddin Auliya and Hazrat Nasir Uddin Roshan Chiragh Dehlavi from his father and maternal grand father and grew devoted to them. One day he went to say his prayer in the Jama-Majid of Sultan Qutub Uddin, there he saw Hazrat Sheikh Nasir Uddin Mahmud Chiragh Dehlavi and pledged obedience to him on 16, Rajab. Under the guidance of Hazrat Nasir Uddin Chiragh Dehlavi he engaged himself in prayers and meditation and so much enjoyed them that lie forbade studies and requested his teacher to allow him to do so. Hazrat Nasir Uddin denied him permission and instructed him to study with attention Usool-e-Bizoori, Risals Shamsia, Kashaf, Misbah so he restarted the studies under the guidance of renowned teachers.

Title Gesu-Daraaz

One day Khaja Sahib with other disciples lifted the palanquin bearing Hazrat Nasir Uddin. His long hair stuck into the foot of the palanquin (palki) and pained him severely but he did not disentangle them for love and respect to the teacher. When Hazrat Nasir Uddin learned of the episode, he was overjoyed and recited the Persian couplet:

"Har ki murid Syed gesu daraaz shud Vallah khilaf-e-nest ki Uoo ishq baaz shud." ("Syed Gesu Daraaz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love.")

He thus gained the title "Gesu-Daraaz".

For a period of 40 years he was busy in Delhi for the preaching and teaching work of Islam there. As per his mother’s instruction he was married at the age of 40 years. The details of his sons and daughters is mentioned as follows.

1. Two sons.
2. Three daughters.

On 11th November 1398 A.D. he was migrated to Doulatabad from Delhi along with his family members and parents and at that time Khaja Sahib was 80 years old and from Bahdurpur, Gwalior, Bahandir, Chanderi, Baroda, Sultanpur, Khambait, Khaja Sahib and his family members reached to Doulatabad.

During the above long journey of many days many thousands of his devotees welcomed and greeted him on his way in the above old Indian cities. As per records of history it is clear that Khaja Sahib has advised his disciples for his final resting place in Doulatabad near his father's grave but due to the invitation of Sultan Feroze Shah Bahmani to visit to Gulberga city so Khaja Sahib left from Doulatabad and reached Gulberga city.

In the year 1400 A.D he graced the land of Gulberga. His shrine is located in the western side of fort of Gulberga in which he has spent some time but due to some difference with

the sultan he left that place and shifted to the present area where his tomb is situated.

Khaja Sahib was busy in Gulberga city for a period of 22 years in the preaching and teaching work as well writing of Islamic books and he was died on 16th Ziqad in the year 825 A.H. He advised his disciples to bury him in the city of Khuldabad but due to some un-known reason he was buried in Gulberga city.

Works

Khaja Sahib authored many books so in this matter it is not confirmed how many books he has authored. As per history records he has written total 105 book. As per reference in book 'Alkwaraq' that he has written 125 books. In the book 'Sair Mohammed' it is mentioned 36 books and in book of 'Tariq Habibi' 45 books are mentioned. His books were written about the following subjects.

1. Knowledge of exegesis of Quran.
2. Traditions of Allah's last prophet.
3. Fiqah (Islamic Jurisprudence).
4. Kalam (speech).

5. Sufism.
6. Poetry.

Bande Nawaz authored about 195 books in Arabic, Persian and Urdu. His *magnum opus, Tafseer Multaqat,* was compiled into one book very recently. He also composed a book on the Prophet of Islam titled '*Miraj-al Ashiqin'* for the instruction of the masses in Deccani, a South Indian branch of the Urdu language. He was the first Sufi to use this vernacular which was elaborated upon by many other Sufi saints of South India in later centuries. He wrote many treatises on the works on Ibn Arabi and Suhrawardi, which made the works of these scholars accessible to Indian scholars and played a major role in influencing later mystical thought. Other books authored are '*Qaseeda Amali'* and '*Adaab-al-Mureedein.*'

Books

Tafseer-e-Qu'Orane-e-Majeed
Multaqit
Havashi Kashaf
Shairah-e-Mashareq
Shairah Fiqah-e-Akbar
Shairah Adab-Ul-Murideen

Shairah Ta-arruf
Risala Sirat-Ul-Nabi
Tarjuma Mashareq
Ma-Arif
Tarjuma Awarif
Sharah Fasoosul Hukm
Tarjuma Risala Qerya
Hawa Asahi Quwwat-Ul-Qalb

In addition to above subjects, he was much interested in the poetry and in which he explained the subjects and matters of Irfani (intimate knowledge of Allah) and Natiya (encomium on the holy prophet).

Teachings.

In his teaching there was much importance for the following.

1.Peer (religious Teacher.)
2. Murid (disciple).

His saying are as follows.

“The disciple can observe Nazara (view) of Allah in the heart of his Peer (teacher) and the Peer can see him in the heart of his Murid (disciple) and about this relation Khaja

Sahib explained further details that the suns reflection is very clear in the water but such direct reflection on the wall is not available. So the Peer is like water and the wall is like Murid (disciple) and if the wall is kept near the water then the sun's reflection will be there on the wall due to the nearness of the water."

Khaja Sahib has given much importance to the following things.

1.Tazkia Nafas (purification of mind).
2.Tawajha nam (attention).

He explained Tazkia Nafas (purification of mind) can be had by the decrease of the following four things.

1. Less eating.
2. Less talking.
3. Less sleeping.
4. Less contacts.

Tawaja Nam (attention) will be free everything from the heart which is belongs to Ghair Khuda (other than Allah).

Khaja Sahib says maraqaba (meditation.) is source of the knowledge and it is also source to reach towards the goal. He explained the literal meaning of maraqaba (meditation.) is like Sawari (riding) on the camel to reach towards his friend. And its Istalahi (secondary) meaning is to presence of one person before his friend and to keep hope of the meeting of his friend.

The theory of love

The theory of the love of Allah is base of Khaja sahib's teachings. The further explanation in this matter is follows.

The reason of creation (takhliq) and its secret is love and knowledge of Allah and If there will be no love then the sky will not revolve. If there will be no love then there will be no uproar in the rivers. If there will be no love then there will be no rain fall.If there will be no love then there will be no growth of verdew (Sabza).

If there will be no love then there will be no large number of animals. If there will be no love then there will be no status of eloquence. If there will be no love then

nobody will worship Allah. If there will be no love then nobody will watch the grace of Allah.

Urs (death anniversary)

The basis of ceremony of Urs is taken from the Quran. There is one chapter number 19 in the name Mariam in holy Quran and its verse 15 is about prophet Yahiah (peace be upon) and its translation is as follows.

“15. So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again) ”

In the light of the above verse there is importance of following three days.

1. Birth.
2. Death.
3. Day of judgment.

The Allah’s last prophet has arranged Sadqa (charity) upon the death of his uncle Syedna Hamza on the following days.

1. 3rd day.
2. 7th day.
3. 40th day.

4. 6th month.
5. One year.

Allah’s last prophet used to visit the grave of martyrs of Uhud mountain in Madina city every year and there he used to recite Fateha (Surah Al-Fatiha (The Opening Chapter) and pray for them.

As per above mentioned verse and as per the above tradition of Allah’s last prophet it is proved that the following days are very important. So the ceremony of Urs (death anniversary) is also important for the above reason only.

1. Death.
2. Day of judgement.

Quotes

If a Salik prays or meditates for fame, he is an atheist.

If one prays or meditates out of fear, he is a cheat and a hypocrite.

So long as a man disengages himself from all the worldly things, he would not step into the road of misconduct.

Divide the night into three periods: in the first period say Darud and recitation; in the second sleep and in the third call His name and meditate.

The Salik should be careful in food it should be legitimate.

The Salik should abstain from the company of the worldly people.

In Gulbarga City.

Having lived for over forty years in Delhi, he moved to Gulbarga at the age of around 76. Firoz Shah Bahmani ruled over the Deccan during this period. He gave him much respect. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people.

Death.

Bande Nawaz attained an age of 101 years, died on 16 Ziqa'ad 825 Hijri in Gulbarga city and was buried there. His tomb is a place of Ziyaarat (visit).

Mausoleum.

As per history records it is known that the construction of Khaja Sahib's mausoleum was started by Sultan Ahmed Shah Wali Bahmani and when the construction was completed his grandson Syed Khubullah Hussaini has arranged Jhela (flower bouquet) on the Kalas (spire pinnacle) of the mausoleum due to his joy and happiness on the occasion. By chance the Urs (death anniversary) was due after one month from the above occasion so it became a tradition in the shrine for the arrangement of Jhela ceremony (flower bouquet) which will organized one month before the Urs (death anniversary).

Khaja Sahib's mausoleum in Gulberga city which is famous even today for the fulfillment of desires and wishes of the persons who visit his mausoleum there.

Urs (death anniversary).

People from various walks of life, irrespective of caste and creed, assemble to celebrate the *urs* (death anniversary) which takes place on

the 15, 16 and 17 day of Zul-Qa`dah of Muslim calendar at the famous Bande Nawaz *dargah* (shrine) in Gulbarga every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

==========

Refrence :

Life and teachings of Hazrat Syed Mohammed Hussaini Gesu Daraz Bande Nawaz

By Dr. Syed Shah Gesu Daraz Qusru Hussaini in 'Siasat Urdu daily' Hyderabad dated 2nd October 2012.

Translated from Urdu into English by Mohammed Abdul Hafeez, B.Com. Translator ' Muslim Saints and Mystics' (Tadhikaratal Awliya).

Biography of Hazrat Syed Mohammed Hussaini Khaja Bande Nawaz Gesu Daraz Gulberga

Tomb of Hazrat Syed Mohammed Hussaini Khaja Bande Nawaz Gesu Daraz Gulberga

Translated by Mohammed Abdul Hafeez, B.Com. Translator ‘ Muslim Saints and Mystics’ (The *Tadhkirah al-Awliya* of Farid al-Din Attar

Contents

1.Name and genealogy..... ... 45
2.The reason for the name "Banda Nawaz"..... 46
3.Title: Gesu-Daraaz..... 47
4.The details of Hazrat’s father..... 47
5.The Genealogical record..... .....,,,... 47
6.Hazrat’s birth 49
7.Departure to Doulatabad..... 49
8.Education and training..... 50
9.Childhood..... 50

10.Travel to Delhi…….
……. 51
11.Hazrat’s first Friday prayer in Delhi……. 52
12.The event of pledge……
…… 53
13.Knowledge of innermost…… 53
14.Upon the condition of Khaja Sahib, there was his….54
15.Solitude and mystical exercise…….. 55
16.Hazrat’s spiritual master came to see him at his room of worship……
……57
17.The position of Hazrat Khaja Banda Nawaz…….57
18.Death of Hazrat Nasiruddin Chiragh Dehlavi……58
19.Succession……
..5920.Grace of the Shaikh…… 59
21.Hazrat’s marriage……
……58
22.Migration from Delhi……59
23.Arrival in Gwalior……59

24.Khaja Sahib’s first caliph……59
25. Mufti Moulana Hameeduddin Delhi’s request……..60
26.Departure from Gawalior……60
27.Stayed in Doulatabad…….
……61
28.The presence of the governor of Sultan Feroz Shah Bahmani in the court of Hazrat Gesu Daraz……65
29.Departure to Gulberga……62
30.Arrival in Gulberga and royal welcome…….
…….69
31.The prediction of Khaja Sahib……69
32.Hazrat’s condition before five days of his death…….64
33.Death…….
……70
34.Tomb…….
70
35.Construction of the tomb……71 36.Hazrat Khaja Sahib’s schedule of worship……74

37.Hazrat’s school of thought.....75
38.Hazrat’s spiritual genealogical order.....78
39.Method of pledge of women by Hazrat Gesu Daraz.....
.....75
40.Hearing of Sama..... .77 41.Khaja Sahib’s children.....75
42.The names of the caliphs of Hazrat Khaja Gesu 76
43.Important service to the Islamic religion by Khaja Bande Nawa Gesu Daraz Sahib.....77
44.Special personal qualities of Hazrat Khaja Sahib.....78
45.Urs (death anniversary) 84

Part Two

1. Name and genealogy

Hazrat was well known by the name Sultan Arifin ("the king among those who have Knowledge (of God)") and the leader of the holy persons of the Deccan, Syed Sadat (Syed belongs to the Sadat family, descendants of the prophet's family member of Khurasan in Iran, and those Sadat family members are well known and famous as Gesu Draz or leader of learned persons and persons of arguments). And followers of Islamic Shariah and the mystic way. Hazrat

Hazrat Syed Mohammed Hussaini Khaja Bande Nawaz Daraz Gulberga was the son of Hazrat Syed Yousuf Hussaini and from the

origin of Syed Sadat and the family of Hazrat Imam Zain al-Abideen (R.A.).
His genealogical link connected him with 22 sources of the Prophet Mohammed. Hazrat's blessed name is Mohammed and his patronymic name is as Abul Fatah, and his title is 'Sadruddin Wali Akbar Sadiq.'

In the area of the Deccan Hazrat's name is generally well known as Khaja Bande Nawaz Gesu Daraz Gulberga.

2. The reason for the name "Band Nawaz"

To his personality and attributes in this matter it is added that whatever he gets or whatever spiritual master is given to him, he will generally give that thing by him on the way of Allah or given to fakirs, persons, or needy persons. Hazrat used to be engaged always in teaching students of Islamic law, Shariah, and the mystical way. And upon the rest of the people, Hazrat will sacrifice his rest and comfort. And for all above habits

Hazrat was well known and famous as Khaja Bande Nawaz Gesu Draz.

Nobody can understand the secret in it
In the people of Allah, he had become known.

Hazrat became famous and well known due to his favors and blessings among general and special persons so for this reason his name has become the name of Bande Nawaz, and by this name Hazrat will be well known. And the reason is that in those days there was a sign of Sadat persons that they used to increase hairs of the head, as his hairs used to be lengthy. For this reason he became known by the name of Khaja Gesu Daraz. Hazrat Shah Abdul Haq Muhaddith Dehlavi has mentioned that hairs were knee-length.

3.Title: Gesu-Daraaz

One day Khaja Sahib and other disciples lifted the palanquin bearing Hazrat Nasir Uddin Chiragh Dehlavi. His long hair stuck into the foot of the palanquin (palki) and pained him severely, but he did not

disentangle it for love and respect for the teacher. When Hazrat Nasir Uddin learned of the episode, he was overjoyed and recited the Persian couplet:
"Har Ki Murid Syed Gesu Daraaz Shud Vallah Khilaf-e-nest Ki Uoo Ishq Baaz Shud." ("Syed Gesu Daraaz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love.")
He thus gained the title "Gesu-Daraaz."

4.The details of Hazrat’s father

The name of his father is Syed Yousuf Hussaini, and his patronymic name was Syed Raja. Afterward, with Syed Raja added, Syed Raju Qattal Hussaini and Hazrat became famous by this name. The meaning of qattal "Qattal" is a Sufi honorific title given to saints who have "vanquished" their inner selves (nafs) through spiritual struggle, signifying completion of their mystic initiation and a highly respected spiritual status. The term is famously attached to Hazrat Shah Raju

Qattal, a prominent 14th-century Sufi saint and scholar known for his spiritual discipline and profound wisdom, whose tomb is a renowned Dargah in Misri Gunj, Hyderabad. He was pledged at the hands of Sultan Mashaiq Hazrat Nizamuddin Auliya Dehlavi. As well as he obtained favors from Khaja Nasiruddin Chiragh Dehlavi. And Hazrat was among the special holy persons of his time. The tomb is situated in Khuldabad, which is famous even today for the fulfillment of the desires and wishes of the persons who visit his grave.

5.Genealogical record

Hazrat's'genealogical record was connected by 20 sources with Hazrat Ali Hazrat Taleb (R.A.). Hazrat's ancestor Hazrat Abul Hasan Jundidi (Lashkari),) came to Delhi from Heerat.He stayed in Delhi. He participated in an Islamic battle and was martyred in Islamic Jihad and he was buried in the Mosque Anar Delhi.

Syed Mohammed Hussainii ibn Yousful Hussaini bin Ali Mohammed bin Mohammed bin Yousuf bin Hussain bin Mohammed bin Ali bin Hamza bin Dawud bin Abdul Hasan al-Jundi bin Hussain bin Abi Abdalla bin Mohammed bin Yahya bin Hussain bin Yazid Mazlum bin Imam Zain al-Abidin bin Syedna Imam Hussain, martyr of the of the Karabala battle Ali Ibn Abi Taleb R.A.

6.Hazrat's birth

- Hazrat Khaja Sahib was born on 4th Rajjab in the year 721 Hijri, corresponding to the Gregorian date of birth: July 13, 1321.

7.Departure to Doulatabad

When Khaja Sahib was still seven years old, Sultan Mohammed Bin Tughlaq of Delhi kingdom had ordered the people of the of Delhi for the shifting of his capital from Delhi to Devagiri. Then Khaja Sahib's father,

Hussaini Shah Raju Khattal, came to Doulatabad along with his family members, leaving Delhi on 20th Ramadan in the year Hijri, and he reached Doulatabad on 17th Muharram in the year 729 Hijri, and he resided on the north of the fort of Doulatabad on the mount Bala Kuh, which is the famous Roudah in Khuldabadad. His father, Syed Yousuf Hussaini alias Raju Khattal,, afterr living there for a period of two years, left this mortal world in the year 731 Hijri. He was buried on the outside of the courtyard of the house. At the time of the death of Khaja Sahib's father Khaja Sahib was ten years and three months old.

8.Education and training

After the death of his father Khaja Sahib lived in Khuldabad for a period of five years along with his maternal grandfather and his mother under their guardianship. He remained under the training of his grandfather and other teachers. He had

memorized the Holy Quran and studied books of current knowledge and by the age of 19 years and he had complete knowledge of the manifest, and Khaja Sahib has spent all of his time on mystical exercises of the innermost.

9. Childhood

Hazrat Khaja Sahib, from his childhood, was pious in nature and followed the method of cleanliness and saintly nature. Even in games and play, Khajs Sahibb did not speak wrong words and in correct terms. He has with him a good-natured and serious-thinking person.

If there will be his meeting with his friends, then in this also there will be meetings of prayer, sermons, and Sama (Turkish: Sema; Persian: سَماع, romanized: samā), a Sufi ceremony performed as part of the meditation and prayer practice dhikr. Sama means "listening," while dhikr means "remembrance." These performances often include singing, playing instruments, dancing, recitation of poetry and prayers, wearing symbolic attire, and other rituals. Sama is a particularly popular form of worship in Sufism. Which will be held as per the manners and system in this matter. And even small boys of the locality

will gather there and they sit with manners there. With devotion and feelings of passion, they will fill water containers for Khaja Sahib. Khaja used to teach them some knowledge. By his wishes, he would also give them benediction. Hazrat used to take care and follow fasting and prayers by the age of 8 years. From the age of 12 years, Hazrat used to engage in worship the whole night.So in the book ‘Jama Kalam’, he himself used to said that from the age of 12 years, he could not sleep entirely. And in the whole night, Hazrat used to engage in Zikar and Azkar. "Zikr" (or "Dhikr") is an Arabic word for remembrance, and "Azkar" is its plural form, meaning remembrances. In an Islamic context, it refers to the practice of remembering God (Allah) through spoken phrases, silent thought, or actions, which can include praise, glorification, and specific supplications.

10.Travel to Delhi

By hearing perfection and excellent details from his grandfather and father about Hazrat Khaja Nizamuddin Auliya and Hazrat

Nasiruddin Chiragh Dehlavi, he became an unseen lover of both of them. But due to his younger age and the distance of the place, which prohibit him in this matter.
But in those days there were found differences between Khaja Sahib's mother and her brother Malik Umra, who was governor of Doulatbad province, and so she was disgusted in this matter, and she took her two sons, Hazrat Khaja and Syed Hussain (alias Syed Chandan), and went to Delhi.
This small travel group arrived on 04 Rajab in the year 736 Hijri in Delhi. And on that day, Khaja Sahib turned 15 years old.

11.Hazrat's first Friday prayer in Delhi

Upon reaching Delhi, Hazrat went to the Jama Mosque of Qutubuddin Aibak for the first of his Friday prayers in Delhi. Hazrat Nasiruddin Chiragh Dehlavi also came to this mosque for the Friday prayer there. Hazrat Banda Nawaz, upon seeing Hazrat Nasiruddin Chiragh Dehlavi, became uneasy.

There was an increased fondness and interest to kiss Hazrat’s foot in this matter.

12.The event of pledge

One day Khaja Sahib, along with his brother Syed Chandan, went to the presence of Hazrat Chiragh Dehalavi for dedication and then both of the brothers were blessed with the honor of a pledge. And on that day there was a date of 15th Rajab in the year 736 Hijri. On that day Khaja Sahib turned six years old.

13.Knowledge of innermost

Both the brothers became disciples, and his brother Hazrat Syed Chandan Hussaini was engaged in his business and sometimes he will go in the presence of Hazrat Chiragh Dehlavi. But Khaja Sahib adopted the service in the presence of his spiritual master. It must for him his presence in the Hazrat Chiragh Dehlavi. He used to engage in

endeavors, mystical exercise, zikar and shagal ("remembrance" or "invocation" of God) , and meditation. He used to be busy with the other sayings of the shaikh. As per the saying of the shaikh, as per the knowledge and secrets of the innermost, he was also engaged in the completion of the knowledge of the manifest. So by the age of 19 years, Khaja Sahib had completed all knowledge and all arts. He was engaged in mystical exercises and engaged in the works of the innermost and till the life of Hazrat Chiragh Dehlavi, Khaja Sahib was used to being in the presence of Hazrat Chiragh Dehlavi, who was the peer of pure heart. He benefited by favor and blessing as well as his training in this matter.

14.Upon the condition of Khaja Sahib, there was his spiritual master’s affection and love.

In the book of Khaja Sahib ‘Jama Kalam’, it is mentioned that Hazrat Chiragh Dehlavi has paid attention to this helpless person with perfection of affection. Hazrat has asked me to do such mystical exercises gradually so that which do not cause me anything hard in

this matter. One day Shaikh told me, "Baba Syed Mohammed, the ablution done for Fajar prayer is with you till the sunrise time." Then he said that it will be good if you perform the prayer of Ishraq with this ablution. I said yes. Then Hazrat , by tongue of favor, told you to also perform prayers of Shukran Nahar (day time), Istaqara (good time), and Estafada (taking benefit). I followed the instructions of the shaikh in this matter.

The Ishraq prayer, also known as Salat-ul-Ishraq or Salat-ul-Duha, is an optional, supererogatory Muslim prayer performed about 15-20 minutes after sunriseprayer. He said, "I did not say to perform Chast prayer at other times," but I said that you can perform Chast prayer after the time of Ishraq prayer, which is good in this matter. When I began keeping all fasts for one month.

One day Shaikh asked me, Syed Mohammed, whether you keep all the fasts of the month of Rajjab. I told him yes. Then he asks whether you have been fasting in the month of Shaban. Then I said that I used to keep nine fasts in this month of Shaban. Upon this, Hazrat told me to keep 21 days of fasting,

and then there will be complete fasting of the three months in total in this way. I used to keep fasting after Eid Shash fasting (The first day of Shawwāl is Eid al-Fitr; fasting is prohibited. Some Muslims observe six days of optional fasting during Shawwāl beginning the day after Eid al-Fitr since fasting is prohibited on this day. These six days of fasting together with the Ramadan fasts are equivalent to fasting all year round.). And in those days I went into the presence of the Shaikh of Islam to kiss his feet. Shaikh of Islam told that holy persons of Khajagan (**Khwājagān** (shortened/singular forms: Khwaja, Khaja(h), Khawaja or khuwaja) is a Persian title for "*the Masters*) did not used to keep the fasting of Dawudi but used to keep the fasting of the year. So you follow the fasting of Dawam. This practice emphasizes a continuous commitment to spiritual discipline and reflection. By adhering to the fast of Dawam (perpetual), one can cultivate a deeper connection with the divine and enhance their spiritual journey throughout the year. So in short, by this way of affection

and love, Hazrat Peer was giving him teaching in this matter.

15.Solitude and mystical exercise

As per order of Shaikh of Islam Hazrat Chiragh Dehlavi Hazrat Khaja Bande Nawaz after keeping fasting of Dawam (perpetual) began keeping fasting of Tai. And in this matter he said that there was such blessing that in spite of fasting one after another there will be remain such power with him that Hazrat used to go and come on the roads of Delhi in the sun light time.

Syed Samani has written that when there was find grace of worship in solitude upon Hazrat Gesu Daraz and he could not found solitude place and facility in the house then Hazrat was selected one place in the area of Khatir Sher Khan.There was one room in which Khaja Gesu Daraz was busy in the worship for a period of ten years. And from there Hazrat used to go in the presence of Shaikh of Islam for kissing his foot on daily basis and hearing his sayings, get education and training as well as mysticism. And used to say his events and acts to his Shaikh of

time, and Hazrat Shaikh used to favor and treat him with kindness.

16.Hazrat’s spiritual master came to see him at his room of worship.

When there was death among one of the elder devotees of Hazrat Chiragh Dehlavi and he went outside of his house to visit him. And after visit him Shaikh of Islam has asked his friends where did Syed Mohammed used to busy in the worship so let us go and see him at that place and from that place he went to Khatira Sher Mohammed Khan and also Hazrat was taken some amount of Rupees with him and he was telling by his tongue that this is present for Syed Mohammed which I have brought for him, and from that day there was much name and fame of Hazrat Khaja Bande Nawaz as such that fame that all famous Sufi masters used to say by one tone that person it mean Syed Mohammed Hussaini who got position of the Peeran Wasal (to be united in friendship,) and position of the perfect ancient holy person as such that his age at that time was

only 32 years old.Then Hazrat began to spend most of time in desert of solitude in this matter and he was obtained position of peak in this matter.

17.**The position of Hazrat Khaja Banda Nawaz**

One day one perfect holy person asked Hazrat Khaja Bande Nawaz till now what is your level of the position got by you in this matter?. Hazrat Khaja Banda Nawaz told him that he was able to reach the presence of Hazrat Mohammed (peace be upon him).

18.Death of Hazrat Nasiruddin Chiragh Dehlavi

Hazrat Nasiruddin Chiragh Dehlavi was become ill on 15th Ramadan in the year 757 Hijri. During this illness period some of his friends told him that each and every sheikh used to appoint his successors before his death, and among them he will appoint one person superior among all of them as his successor after him in this matter. If this action is done, then there will be no problem. Upon this he told them to bring a list of the

persons as per your counsel and advice among all of you in this matter.

Moulana Zainuddin has prepared one list, and it was presented in the presence of the Shaikh of Islam. In that list there was not added the name of Hazrat Gesu Daraz. Shaikh was seen listing, and he has told what light stones have brought by tying together. Tell all of them to take care of their faith. Then Maulana Zainuddin gave a short list in the presence of the Shaikh of Islam. Then he told him to read the list. When he did not find the name of Hazrat Khaja, he asked him, "Why have you not written the name of Syed Mohammed Hussaini?" and all began shivering in this matter. They have taken the list with them and brought one more new list with them, in which they have added the blessed name of Syed Mohammed Hussaini.

Then at that time the Shaikh of Islam had written an approval order with his pen in the name of Syed Mohammed Hussaini.

Hazrat Shaikh of Islam Hazrat Nasiruddin Chiragh Dehlavi left this mortal world on 18th Ramadan in the year 757 Hijri in Delhi

at the time of Eisha prayer and at that time he was 82 years old.

19.Succession

Upon visiting Shaikh of Islam Hazrat Nasiruddin Chiragh Dehlavi, Hazrat Banda Nawaz sat on the seat of saintliness. He gave his hand to the Sheikh of Islam to make his pledge. He began teaching and preaching to the students about the reality. At that time, the age of Hazrat Khaja Bande Nawaz was some more than 36 years.

20.Grace of the Shaikh

In the book of ‘Jama Kalam’ (this book of Hazrat Khaja Gesu Daraz is translated by this translator in English, and its link is as follows:
https://www.calameo.com/books/000309382056cbc992f7b), it was written that the grace that was found with Shaikh of Islam was

found in four other persons. And among them, one was Hazrat Gesu Daraz, the second was one woman, the third was one trunk maker, and the fourth was one elder person, and his name was Kumhar.When those three people died, then that grace came back again with Hazrat Gesu Daraz Sahib.

21.Hazrat’s marriage

When Hazrat’s age became 40 years old, his mother began forcing him to marry. So he accepted his mother’s instruction, and he was married to the daughter of Maulvi Syed Ahmed, who was the son of Moulana Jamaluddin Maghrabi’s daughter, Bibi Raza Khatoon. And Moulana Jamaluddin Maghrabi’s grave is found in the tomb area of Hazrat Syed Gesu Daraz. He was among Hazrat’s favored and benefited people. There was much difference in his age, but Maulana used to give much respect to Hazrat Gesu Daraz, and from him was continued the Sufi chain of Khaja Sahib. Among them are the Sufi holy persons of Chist of Bijapur and

Hazrat Meran Ji Ashaq, and his other holy persons belong to the Sufi chain of Hazrat Gesu Daraz.

Hazrat Khaja Bande Nawaz lived from the 757 Hijri year to the 800 Hijri year, meaning he lived in Delhi for 43 years, and by sitting on the seat of teaching, he was engaged in the work of guidance of mankind.

22.Migration from Delhi

In the year 801 Hijri, when Amir Timur crossed the river Attak, Khaja Sahib was informed about the great problem caused by this matter. And advised people of Delhi to go to other safe places. Hazrat left Delhi on 7th Rabbil Thani in the year 801 Hijri along with his family members.

23.Arrival in Gwalior

Hazrat departed from Delhi, and he reached near Gwalior on 18th Rabi' al-Thani. Then Khaja Sahib informed his special disciple Maulana Alauddin about his travel. So

Maulana Alauddin and all learned and noble persons came near Gwalior to welcome Hazrat there with all other people in this matter. And he stayed with him in his house. Hazrat Khaja Sahib, from 22 Rabbil Thani 801 Hijri to 17th Jamadi Thani 801 Hijri, stayed in Gawalior. During this period, Khaja Sahib gave the caliphate to Hazrat Alauddin.

24.Khaja Sahib’s first caliph

Khaja Sahib has paid such attention to Maulana Alauddin Gawaliori that upon giving him the caliphate, he embraced him and touched his chest with his chest. And by the tongue of his favor, he has said that “Your sons are my sons,” said Maulana Hameeduddin Mufti of Delhi, who was accompanied by him and who was among the disciples of Khaja Sahib. And he was travelling with Khaja Sahib. And who wrote the caliphate papers for Moulana Alauddin Gawaliori as per the instruction of Khaja Sahib and gave them to him.

25. Mufti Moulana Hameeduddin Delhi’s request

At that time Moulana Hameeduddin Mufti of Delhi requested, "Khaja Sahib, till now you have not given caliphate papers to anybody, so why have you given caliphate papers to Moulana Alauddin Gawaliori first in this matter?"In its reply, Khaja Sahib told him, “Whether I can give caliphate papers to anybody.” I was asked to give the caliphate papers to Moulana Alauddin Gawaliori, so I have given the caliphate papers to him. If there is my wish in this matter, then I will give caliphate papers to my sons.”

26.Departure from Gawalior

Upon granting the caliphate papers to Moulana Alauddin Gawailori on 18th Jamad Thani in the year 801 Hijri, he migrated to Bhandir, and after living some days in Bhandir, Hazrat reached Chanderi. In Chandiri a large number of men were pledged to the hands of Khaja Sahib. Then he left and reached Baroda on the night of Eid al-Fitar. He stayed on the upper part of the

reservoir. And by living in the month of Shawal and in the month of Zeqad, he reached Khambiat. And upon living some days there, he came back to Baroda. And bypassing Sultanpur, he proceeded on the road to Daulatabad.

27.Stayed in Doulatabad

Upon reaching Doulatabad, Hazrat visited the grave of his father, Hazrat Syed Yousuf Hussaini. He settled down in Rouza Khuldabad.

28.The presence of the governor of Sultan Feroz Shah Bahmani in the court of Hazrat Gesu Daraz

When Sultan of Deccan Feroz Shah Bahmani was able to know of the arrival of Hazrat Khaja Sahib in Khuldabad, he wrote an order to Aqdal al-Mulk, who was the governor of Khuldabad, to go in the presence of Khaja Sahib and submit presents from his side and request him to arrive in Gulberga city. As per

the order of Sultan Feroz Shah Bahmani, Aqdal al-Mulk was present in the presence of Khaja Sahib, and he was given presents on behalf of the king, and he was requested him to arrive in Gulberga in this matter. And for this request, Khaja Sahib accepted it.

29.**Departure to Gulberga**

As there was a grave of the father of Khaja Sahib in Khuldabad, he stayed there for a long time and benefited very much from the soul of the deceased and by cooling down eyes by the grave of his father. He started his journey toward Gulbarga in the year 802 Hijri. At that time Hazrat’s age was 81 years.

30.**Arrival in Gulberga and royal welcome**

When Hazrat Khaja was departing from Khuldabad, when he reached near Gulberga, Sultan Feroz Shah Bahmani came out of Gulberga city along with the royal family members, nobles, Sadat persons, and the royal army, and he kissed Hazrat Gesu Daraz on the way and began insisting on his stay in Gulberga city, and then he said, "For me and the people of Deccan, it will be the cause of

good fortune." Hazrat Khaja, upon the Sultan’s short conversation, accepted his request in this matter. Hazrat Khaja Sahib stayed in the shrine building, which was on the backside of the fort in Gulberga.

31.The prediction of Khaja Sahib

One day Sultan Feroz Shah Bahmani, upon declaring his son Hasan Shah Bahmani as his crown prince, requested Khaja Sahib to pray in this matter. Khaja Sahib told him that upon the declaration of your son as crown prince, what is the need of my prayers in this matter?" When the Sultan insisted him on this matter of prayer many times, Khaja Sahib revealed the secret in this matter and told him that as per the rules and regulations of the Islamic belief Qaza Wa Qadar (refers to the concept of divine decree and predestination, meaning that all things that happen, good or bad, occur by the will and decree of Allah (God). It is the sixth pillar of Islamic faith, requiring belief in the four aspects of knowledge, writing, will, and

creation by God. While God has predestined everything, it is still a Muslim's duty to plan, work hard, and make good choices within the boundaries set by God, understanding that taking precautions or remedies is also part of His plan.

Components of Qaza wa Qadar of nature, who declared the rightful owner in this matter to be your brother Ahmed Shah Bahmani. Upon this, Sultan Feroz Shah became upset about this matter. He went silently from Hazrat Gesu Daraz.

After some days, a message was sent to him that your disciples and devotees come to your shrine building untimely, so in this matter, you select another place of your residence in Gulbarga City. So Hazrat left from that place and began living at the place where his tomb is found nowadays. And he lived at this place for a long time. After some days there happened an event as written in his book of fortune, and due to the company of courtiers of bad nature, there arose differences between both brothers in this matter.

But when all nobles and the army supported Ahmed Shah Bahmani, Sultan Feroz Shah

prohibited his son from the battle of succession, and so with happiness he put the crown on the head of his brother, Ahmed Shah Bahmani. Sultan Ahmed Bahmani also treated his brother Feroz Shah Bahmani with sincerity and honesty. Ahmed Shah Bahmani, who sat on the seat of the rule ten days before the death of his brother Feroz Shah Bahmani on the 5th Shawwal in the year 725 Hijri. In this way there was proved correct the prediction made by Hazrat Khaja Gesu Darwaz in this matter.

32.Hazrat’s condition before five days of his death

Hazrat Khaja Sahib, before his death, was called Yad Allah Hussaini. He said to him that Syed Mohammed Hussaini had died. And upon coming out of the soul, he has stood and Syed Yad Allah Hussaini stood after his backside and he prayed his funeral prayer by himself on his dead body with five Takbirs ("Takbir" refers to the Arabic phrase "Allahu Akbar" (الله أكبر), meaning "God is greatest"), and he said still upon him nobody said "Ena elahi rajiun" (a phonetic spelling of the

Arabic phrase "Inna lillahi wa inna ilayhi raji'un" (إِنَّا لِلَّـــهِ وَإِنَّا إِلَيْـــهِ رَاجِعُـــونَ), which means "Indeed, we belong to Allah, and indeed, to Him we shall return"). Muslims recite this phrase as a sign of reflection and acceptance of divine will in times of loss or calamity: "Inna lillahi wa inna ilayhi raji'un." So we said it to ourselves. There is not found any person in the manifest who can pray our funeral prayer. So we prayed our funeral prayer by ourselves.

33. Death

Five days after this event, when Hazrat Khaja Gesu Draz was 104 years, four months, and 12 days old, then on Wednesday, in between the Ishraq and Chast prayers on the 16th of the Zeqad month in the year 825 Hijri, he left this mortal world and departed to the perpetual world, and his soul was freed from the prison of the body and met his true beloved. A chronological date is as follows: “Maqdum Deen Wa Dunia.”

34. Tomb

Hazrat’s tomb in Gulberga is well known and famous the world over as the resting place of the emperor of the world and the Islamic religion.

35.Construction of the tomb

There was much devotion and love for Sultan Ahmed Shah Bahmani. He constructed a grand tomb on the grave of Hazrat Gesu Daraz. Inside the tomb and on the wall inside were yellow-colored designs. And on the walls in yellow color there were found names and the inscription of verses of the Holy Quran. These writings and designs are still found in the tomb.

On the grave of the Hazrat Gesu Daraz, there was constructed such a high tomb, which is not found on the grave of any other holy person in all over of India in this matter. As well as such a big tomb was constructed on the resting place of Hazrat Khaja Sahib in Gulberga.

36.Hazrat Khaja Sahib’s schedule of worship

Hazrat Khaja Sahib was strictly following Islamic Shariah law as well as being a lover of the Sunnah of the Prophet. Hazrat used to perform five daily prayers in congregation. Hazrat Khaja Sahib lived in the service of his spiritual master, Hazrat Nisiruddin Charigah Dehlavi, for a period of 12 years.

It was Hazrat's daily schedule that he would wake up in the middle of the night, and then he used to help with ablution for his spiritual master. When Hazrat Nasiruddin Chiragh Dehlavi used to busy in his room with reality, then Hazrat Gesu Daraz would perform the Tahjud prayer and be busy in the Zikr and Azkar (Zikr (or Dhikr) and Azkar (or Adhkar) are **related Islamic terms referring to remembrance or invocation of God through repeated recitation of specific phrases or prayers**. "Azkar" is the plural of "Zikr," meaning that "Azkar" refers to multiple acts of "Zikr," often compiled as a collection or set of supplications, such as

morning or evening prayers. Outside of the room. After that, he will perform Fajr prayer in congregation. Till the peer of helpers will be busy in Aurad (daily recitals) and Ashgal (in Sufism, Shagal (also spelled Ashgal or Shaghal) is **a spiritual exercise or practice, often a form of meditation and concentration, that involves focusing inward to achieve higher spiritual insight and contact with the Divine**); during that time Hazrat Gesu Daraz will be teaching students of reality about the mystic way.

When there will be the start of Hazrat's meeting, then he will join it. After the Chaste prayer, Hazrat used to take some rest. After performing the prayer, he will busy in the daily recitals in his room. And from Asar prayer till Maghrib prayer, Hazrat will be busy. "Tasbih" (Subhan Allah) is glorifying Allah, while "Tahlil" is the declaration of La ilaha illa Allah (There is no God but Allah). These terms refer to a form of dhikr, a remembrance of God very much. After Maghrib prayer, upon performing Sunnah and optional prayers, Hazrat would busy in the teaching of the students of reality. After performing Eisha prayer upon eating some

meals, Hazrat will take rest. Hazrat Khaja Sahib used to help for ablution to his spiritual master five times daily. There will be available with him a lota (a lota is **a small, spouted, and rounded jug**) and a salfachi (mobile washbasin).

After coming of Khaja Sahib in Gulberga Hazrat daily used to perform Faraz ("Farz namaz" refers to the obligatory or mandatory prayers in Islam, specifically the Fard prayers, which are performed five times daily and are considered essential for Muslims) prayer inside the mosque, and Nafil (In English, "Nafil Namaz" means optional or voluntary prayer, a non-obligatory act of worship (salah) in Islam that offers extra spiritual rewards without being sinful if missed.) prayer would be performed by him outside of the mosque, and Hazrat used to perform the prayers of Ishraq, Awabin, Chast, and Tahjud punctually. In the last age, due to weakness and old age, Hazrat used to perform Nafil prayer by sitting. Hazrat has given instruction to perform, except for daily recital, six rakats of Isharaq and Awabin, which should not be lapsed.

After performing the prayer of Ishraq upon eating food with his sons, Hazrat used to give lessons on knowledge of exegesis and Hadith.

After eating lunch, Hazrat used to have some rest. And after Zuhar prayer, Hazrat used to read the Quran, which was from his schedule. After Maghrib prayer, after performing Awabin and Nafil prayers, he used to give education to the students of reality. After Eisha prayer there will be a meeting of the disciples and devotees. There will be a spread-eating cloth. And there will be found 40 persons on his in English, "dastarkhwan" refers to **a tablecloth or a ceremonial tradition of laying out food for a meal**, often spread on the floor or a table, common in Central Asian, Middle Eastern, and South Asian cultures, particularly among Muslims.

There was a practice of Khaja Sahib that if there will be his favor on any disciple, then Hazrat will eat something that will be before him and give some portion of it to that person. After eating the food and upon some conversation, Hazrat used to take rest by that time.

At midnight Hazrat will wake up for Tahjud prayer and engage in the recital of Zikar and Shagal and meditation. In his youth period Hazrat kept fasting Dawam and Tai as well. In the last period of life, due to weakness and old age, Hazrat used to keep the fasting of Baiz and the fasting of the special days. He was punctual till the last period of life for prayers of congregation. It was his special instruction to the disciples that there should be no lapse in the prayer or congregation prayer.

37.Hazrat's school of thought

Hazrat was a follower of Hazrat Imam Abu Hanifa. In his book 'Jama Kalam', he has mentioned at many places and many times right faith and confirmed that "My right faith is that in the companions best is Hazrat Abu Baker. And after him, Hazrat Umar bin Qattab. And after him, Hazrat Usman bin Affan. And after him is Hazrat Ali Ibn Taleb.Hazrat in the book 'Qatima Adab Muridin' has mentioned clearly that I am Hanfi and follow the Fiqa (In English, the Arabic word "Fiqh" (In English, "fiqh" refers

to Islamic jurisprudence, which is the science of understanding and deriving Islamic law from its primary sources, the Quran and the Sunnah (the traditions of the Prophet Muhammad). It encompasses the rules, regulations, and guidelines for Muslim life, covering aspects of worship and daily actions, and represents the human understanding of Sharia law.) of Hanfi. And also he has praised many qualities of Imam Abu Hanifa. He has said, “Faqih, Sufi, Sunni, and Syed are fewer, but these four attributes are found in him.” “I am a Faqi, Syed as well as a Sunni.”

38.Hazrat’s spiritual genealogical order

1.Hazrat Sultan Hind Khaja Moinuddin Chisti Al-Hasan Sanjari
2. Hazrat Khaja Qutubuddin Bakhtiar Kaki Wakil Bab Oushi
3. Hazrat Khaja Farid Ganj Shaker
4. Hazrat Sultan Ashiqiei Khaja Nizamuddin Mohammed Badayuni

5. Khaja Ibrahim Thani Hazrat Khaja Mahmood Awadhi
6.Hazrat Khaja Saderuddin Abu Fatah Wal Akbar al-Sadiq Syed Mohammed bin Youuf al-Hasni Al-Laqab Ba Gesu Daraz

39.Method of pledge

At the time of the pledge , Hazrat Gesu Daraz used to put his hand upon the hand of the disciple, and he would say to him that “You have a promise with this weak Khaja as well as with this Khaja’s Khaja and with all of this Sufi chain that you will put down your look and protect your tongue.” And always follow the method of Islamic law of Shariat.Whether you have accepted it? And the disciple will say, "Yes, I have accepted it."Then Hazrat will say thanks. "Alhamdulillahi Rabbil 'Alameen" (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) is an Arabic phrase meaning "All praise is [due] to Allah, Lord of the worlds." Then Hazrat will take scissors in his hand and cut some of the hairs near the ear from right side to left side. And recite "Allahu Akbar." And will put four side

caps on the head of the disciple and say to him, "Go and perform two rakat of prayer."When the disciple comes back after performing the prayer, Khaja Sahib instructs him as follows.

1.To perform five times prayer by congregation.

2. Do not leave Friday prayers and Friday bathing, but it is allowed in case of the Islamic excuse.

3.To perform after Maghrib prayer, 6 rakat of Awabin prayer with three salams.

4.To perform the prayer of safety of Eman (faith) and in every rakat to recite after the Fatiha verse Iqlas, Falq, and Nas and in the prayer to go in prostration and say three times, “Ya Hai Ya Qaiyum, Sabatani Ala Eman.”

5. Every day after Eisha prayer and before Witar prayer, pray two rakat of prayer in which you recite verse Fataha ten times and verse Iqlas. And after salam to recite 70 times “Ya Wahab.”

6. To keep fasting on the following dates: the 13th, 14th, and 15th of each and every month.

7. After this daily recital of Hazrat Gesu Daraz and Wazif (in an Islamic context, a wazifa is a regular, structured recitation of specific Quranic verses, supplications (duas), or other devotional texts, performed a set number of times with the intention of seeking blessings or favors from Allah), perform prayers of the Chast, Ishraq, and Tahjud and given instruction for other meditations.

Hazrat Gesu Draz used to make disciples of women at the backside of the veil. There will be one big cup of water. Khaja Sahib put his finger of witness by covering it with cloth and dipping it in the water pot slightly. And the woman who is going to become a disciple also puts her finger of witness in the water pot. That woman's hand and fingers will be kept hidden in her sleeves. Khaj Sahib mostly instructs women to recite "Ya Wahab" and "Istaqfirallah."

40.Hearing of Sama

Khaja Sahib in his beginning condition used to hear Sama.
(The English meaning of *"Sama hearing"* primarily refers to a Sufi ceremony of listening to devotional music to achieve

spiritual ecstasy.) with the help of the mizmar (**Mizmar:** A traditional instrument, similar to an oboe, often played in the Middle East and North Africa.) and when this information reached Hazrat's spiritual master, who prohibited him in this matter. And after that, Hazrat did not hear Sama with the help of Mizmar.

Khaja Sahib has said many conditions of rules and regulations of hearing of the Sama. Khaja Sahib used to say that the meaning of "Sama" is to give full attention to the thoughts as well as to bring mind and heart to single-mindedness. And this is one way of hearing Sama, which will lead toward real beloved.

41. Khaja Sahib's children

Hazrat Khaja Sahib's wife, Hazrat Bibi Raza Khatun, was the daughter of Moulana Syed Ahmed bin Moulana Jamaluddin Maghrabi, and from her two sons and three daughters were born.

1. The elder son was Hazrat Syed Hussain alias Syed Mohammed Akbar Hussaini, and

he was a person of scholarship and a person of knowledge. And he was caliph of Khaja Sahib. He left this mortal world during the life period of Khaja Sahib on 15th Rabbil Thani in the year 812 Hijri. Khaja Sahib’s book Malfuzat (Jama Kalam), which was compiled by him.

2. The second son was Hazrat Syed Mohammed Yousuf, alias Syed Mohammed Asghar Hussaini, who became the successor upon the death of Hazrat Khaja Sahib.

Khaja Sahib’s elder daughter’s name was Bibi Fatima; alias Sunni Bibi. And the second daughter’s name was Batul, and the third daughter’s name was Bibi Umuddin.

42.The names of the caliphs of Hazrat Khaja Gesu Daraz

There were many caliphs of Hazrat Khaja Gesu Daraz, and the names of some of them are written as follows.

1.Hazrat Maulana Shaikh Alauddin Gawalior’s grave is found in Kalpi. 2. Qazi Nooruddin Ajodhi. 3. Qazi Raja Gulberga. 4.

Sufi Shaikh Hamiuddin Ajodhi 5. Moulana Mohiuddin Tohani 6. Malikzada Usman bin Jaffer 7. Shaikh Saderuddin Khundmir Ercha 8. Maulana Hasan Dehlavi 9. Qazi Alimuddin bin Sharfuddin buried in Pakpatam 10. Maqdum Zada Hazrat Syed Hussain, alias Syed Akbar Hussaini, was buried before the tomb of Hazrat Khaja Gesu Daraz. 11. Hazrat Abul Mali bin Syed Ahmed bin Syed Jamal was buried in the compound of the tomb of Hazrat Khaja Sahib. 12. Shaikh Abul Fatah bin Maulana Alauddin Gawaliori 13. Maqdumzada Syed Yousuf, alias Syed Mohammed Asghar Hussaini, buried in the compound of the tomb of Hazrat Khaja Sahib 14. Moulana Kamaluddin Allama, who was the sister's son of Hazrat Nasiruddin Chiragh Dehlavi.

There is a large number of disciples of Khaja Sahib are found in the books of biography and travels. For more details refer to books as follows.

1. Sair Mohammedi 2. Tariq Mohammedia 3. Seerat Khaja Bande Nawaz

43.Important service to the Islamic religion by Khaja Bande Nawa Gesu Daraz Sahib

Khaja Bande Nawaz Gesu Daraz Sahib was a great Arif (In English, the name Arif means "knowledgeable, wise, or aware,") and complete friend, a holy person of Allah. It is difficult and impossible to guess about his greatness and magnificence. He was perfect in knowledge of the manifest and innermost. He has a higher grade in the knowledge of manifest.

In the Chistia, holy persons from Khaja Hasan Basri to Khaja Chiragh Dehlavi did not pay attention to and care about the writing and compilation of the books. As a matter of fact, among all of them, each and every holy person of the Chishti Sufi chain was a research scholar as well as having the position in English, ijtihad means **"effort" or "striving"** and refers to the legal and intellectual process in Islamic law where a qualified jurist (a mujtahid) uses independent reasoning and deep understanding of the Qur'an and Hadith to derive new legal rulings for contemporary issues not explicitly

covered by these sacred texts. It is a method of exerting one's utmost mental faculty to find legal solutions and is a fundamental religious duty for those experts qualified to perform it.

Hazrat Khaja Gesu Daraz had a total of 105 big and small books written by him.

44.Special personal qualities of Hazrat Khaja Gesu Daraz

Hazrat was an important and complete Qutub. (In English, the word "qutub" (or quṭb) from Arabic means "axis," "pivot," "pole," or "celebrity.") The term is used in both astronomical and spiritual contexts. In Sufism, it refers to the highest-ranking saint and the spiritual leader who is the central point, or "axis," of all spiritual energy of his time. As well as meaning "kind, good, smart, knowledgeable, and wise," he has with him complete knowledge of Islamic law, Shariat, and the mystic way.

He was a knower of reality and secrets as well as a confidant of secrets and unique in

the world. He has such a position of excellence, which is not found among the other holy persons of Allah.

He was complete and perfect. He was a research scholar of his time. And a learned person in Eastern literature, Arabic literature, Persian knowledge, religion, exegesis, Hadith, Islamic jurisprudence, and rules of jurisprudence, and discourse, speech, meaning, and knowledge, knowledge of faith, and knowledge of wisdom, he was the leader of time and authority in Islamic law of time, so his favor and benefit will always be found. He has a position of perfection in all knowledge is greater than many of the Sufi saints of Chist, and he was more perfect than all perfection scholars of his time. He has undertaken such endeavors in the knowledge of reality and knowledge of innermost secrets.

If hair-splitting work and first-grade knowledge are understood, then they will be known as successful knowledge persons.

Before Hazrat, all knowledges used to stand by folding hands. Upon any knowledge or art, and when Hazart gave his opinion in this

matter, it was seen that he was a special expert of that knowledge and art. He was perfect in the knowledge of wisdom and philosophy. Even with the wisdom of God, Hazrat will give his opinion, theoretical knowledge only, but where there will be discussion, then he will give his opinion as an expert and as a perfect personality. And for such great philosophers, they were unable to explain wisdom in this matter.

As Hazrat was an extraordinary personality since his childhood, he was given his training in the knowledge and arts in manifest and innermost. So its doors were opened by the keys of his excellence and perfection. There are findings about the reality of the history and higher-grade books written by him, which were mentioned in many points therein. Hazrat has his long hands in his knowledge. He is also known in the other knowledges. So the history is witnessing that Khaja Sahib was a great learned person in Sanskrit. Hazrat had with him great knowledge of Sanyasi (in English, a **sanyasi** (or **sannyasin**) is a religious ascetic who has renounced worldly life to pursue spiritual awakening and wisdom). It is

a term primarily used in Hinduism and the Hindu religion. And for this reason, Hazrat Nasiruddin Chiragh Dehlavi told him, "Now study such and such book because there is much work required to be done by you in this matter." Among them, one special work was the service of knowledge of religion and research and details of the subjects of knowledge. Under this, Khaja Sahib has written 105 higher-grade books in which Khaja Sahib mentioned inner secrets and favors of knowledge.

And such endeavors will be there till the establishment of the day of judgement; there will be a remaining of his works and stocks.

As most people are unaware of how to benefit from the knowledge of God. For this reason, to obtain the benefit and arrangement of the memorable works of such a correct, great, and learned person, like Khaja Sahib of Dahar, **"Dahar"** refers to unlimited time or eternity, while **"Asr"** refers to a limited period of time, specifically. A position of such knowledge in their hearts. But they think to obtain knowledge at the level of the worldly interest as their

endeavors and work in this matter. And whatever they study is not known by them. And nothing in this matter. And there is superficial information; the name was given as education. And they are unaware of real knowledge in this matter.

45.Urs (death anniversary)

Every year before the Urs ceremony, one month before Jhela (flower bouquet),which will be a bunch of flowers of about 40 kilos in weight and which will be on the 17th of Shawwal, will be fixed on the pinnacle of the tomb. And for the fix of Jhela on the tomb, there will be selected two devotees in this matter and one person will be given a flower bouquet (Jhela), and the other person will be given a mashal (torch) in his hand. And both persons will reach to the pinnacle of the tomb by the ladder. And come back after tying off the Jhela on the kalas (pinnacle) and safely come back to the ground. At that time there will be visitors in many thousands. And in this way the ceremony of Jhela will be ended in this matter. On the first night of Zeqad, new

drums will be brought in drum house in the shrine building every year.

On 15th Zeqad, from Mahboob Gulshan, which is near the railway station, the sandal ceremony will be taken out from there, and by passing among the big roads of Gulberga city, by passing Sandal Gali, Bada Bazaar, and reaching the shrine building of Khaja Sahib. The famous wrestlers of the famous wrestling houses move with the procession of the sandal by showing their tricks and there will be found at least a rush and crowd of 2 or 2.5 lakhs devotees and disciples. There will be sandal trays kept in the shrine. And after Fajr prayer there will be pasting of sandal on the grave of the Khaja Sahib and the general public will not be allowed at that time. After completion of the pasting of the sandal ceremony, the general public will be allowed in shrine building and people's rush will be in very large groups. There will be progress of the Sama meeting in the Sama house.

On the night of 16th of Zeqad there will be found illumination of lighting and at that time there will be a heavy rush of the disciples and

devotees. There will be held Sama meetings in all other places in the boundary of the shrine building in addition to the Sama house.

The people in large numbers visit the shrine building for fulfillment of desires and wishes of the persons who visit his grave.

People from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary), which takes place on the 15th, 16th, and 17th days of Zul-Qa`dah of the Muslim calendar at the famous Bande Nawaz *Dargah* (shrine) in Gulbarga every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Verse Qul recitation meeting: On the 17th of of Zeqad after Asar prayer there will be held a Verse Qul recitation meeting and that scene will be very fine to look at and after this Qul (Quranic verse) meeting the visitors who came to visit the shrine from far away places began to return back to their native places. Till the end of the month of Zeqad

there will be a continued coming of the visitors to the shrine in this matter.

Supplication: There is supplication that Allah may help to all our Muslim brothers to follow the excellent model of conduct of the life of Hazrat Khaja Bande Nawaz Gesu Daraz, which is as per "good example," commonly used in Islam to describe the Prophet Muhammad as a perfect role model for all humanity. It is a source of divine guidance and a complete model of life for Muslims to follow.

Reference books:

https://www.calameo.com/books/000309382056cbc992f7b -Jama Kalam By Hazrat Khaja Gesu Daraz and translated into English by Mohammed Abdul Hafeez

https://www.rekhta.org/ebooks/sawaneh-mubarak-hazrat-khwaja-banda-nawaz-gaisu-daraz-rh-mohammad-ali-khan-ebooks